An Analytical Study of Lesley Hazleton's Book "The First Muslim: Story of Muhammad."

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Abstract:
The blessed life of the Holy Prophet ﷺ has provided guidance for every aspect of the life of the Muslim community. One of these aspects is cultural and civilizational. Compared to all the civilizations and cultures of the world, the culture and civilization of Islam are completely unique and possess distinctive characteristics. The fundamental reason for this is the principles and ideologies that the Holy Prophet ﷺ imparted to the Muslim Ummah through his exemplary conduct. In all dimensions of culture, we receive comprehensive guidance from his exemplary conduct, which simultaneously encompasses theoretical, intellectual, and practical aspects. Such comprehensiveness is not found in any other civilization or culture in the world. Despite all their prejudices against Islam and the Prophet of Islam,Western thinkers have not been able to deny the grandeur of Islamic civilization and culture.They have had to openly acknowledge that Muslims not only enriched Europe with the wealth of cultural refinement but also laid the foundations for the development of character and personality. They illuminated the culturally darkened Europe with the light of culture, instilled in the descendants of Adam the consciousness of human dignity and respect in place of the law of the jungle, and thus paved the path for the establishment of those civilized societies on this earth which are still the crowning glory of history. This analytical study delves into Lesley Hazleton's book, "The First Muslim: Story of Muhammad," offering a comprehensive examination of its narrative, historical context, and scholarly contributions. Hazleton's biography of Muhammad ﷺpresents a detailed and nuanced account of his life, emphasizing the

socio-political dynamics of 7th-century Arabia and the foundational moments of Islam. This study critically evaluates Hazleton's methodology, including her use of primary sources, narrative techniques, and historical interpretations. This analysis contributes to the broader discourse on biographical literature and historiography in the context of religious studies.

Keywords: *Lesley Hazleton, Muhammad, Orientalism, Biography, Historical Analysis, Muslim*

Methodology:

The study adopts a qualitative analytical approach to explore the multifaceted narrative of Hazleton's "The First Muslim: Story of Muhammad." Initially, a content analysis is conducted to identify and interpret the central themes, narrative structures, and historical assertions presented in the book. This involves a detailed examination of how Hazleton constructs Muhammad's biography, focusing on her use of descriptive storytelling and historical reconstruction.

Subsequently, a critical review of Hazleton's sources is performed. This entails scrutinizing the primary historical texts and contemporary scholarly works she references, evaluating their authenticity, reliability, and how effectively they support her narrative. Comparative analysis is then employed to juxtapose Hazleton's portrayal of Muhammad with other notable biographical accounts. This comparison highlights the divergences and similarities in various interpretations, providing a broader context for understanding her work.

Additionally, a historiographical analysis is undertaken to position Hazleton's book within the larger framework of Islamic studies and biographical literature. This includes assessing the book's reception among scholars and general readers, as well as its contribution to ongoing debates about the life of Muhammad and the early history of Islam. The study concludes with an evaluation of Hazleton's impact on the popularization of Islamic history and her influence on contemporary biographical writing.

Introduction

Lesley Hazleton was born in England in 1945. From 1967 to 1979, she resided in Jerusalem, and from 1992 to 1997, she lived in New York. She holds two degrees in psychology. She is known for identifying herself as an agnostic Jew. Her research interests primarily focused on the Middle Eastern Studies, leading her to write several books on the politics, history,

culture, and civilization of the region. She gained particular popularity due to her unique style of writing.[1]

Before this, she has written several books based on rational foundations about politics, history, and religion. Her book "The First Muslim: Story of Muhammad" [2]is quite different from other biographies because , due to her expertise in psychology, she deeply analyzes the psychological states of each event. She sheds light on the psychological aspects of every character so that Western rationalist people can understand the personal life and psychology of Prophet Muhammadﷺ. The book is written in an easy-to-understand style, claiming to accurately represent the articles and events under the original sources, including particularly the Prophet's biography by Ibn e Ishaq and Islamic history, including Muhammad bin Jarir Tabari. The book's title is derived from verse 163 of Surah Al-An'am. The proposed name "First Muslim" suggests that it is quite different from other biographies.

Introduction Of The Book:

"In the beginning of the compiled book, an index is not provided. The book is divided into three parts and twenty-one chapters. Part one: Orphan [Chapters 1 to 7], Part two: Exile[Chapters 8 to 18], Part three: Leader [Chapter 19 or 21]."

The author, due to her expertise in psychology, deeply analyzes the psychological state of every event .

In the beginning, the author briefly writes about the period of orphanhood, then she thoroughly reviews the causes and consequences of the Prophet's seclusion in the Cave of Hira and his personal life., its consequences, and evaluates his personal life. It seeks to examine and scrutinize his journey not as a struggle from being an orphan to becoming a wealthy merchant and the seclusion in the Cave of Hira as a Prophet, but rather as a journey of being a human, theorizing that his completeness and idealism are a separate identity and status, but understanding him as a human. She sheds light on the psychological aspects of every character to introduce a person whose helplessness was such that he had to leave his homeland. But within eight years, he returned to his homeland as a Conqueror. In this entire research, she wants not only to write events but also to explore and

[1] https://en.wikipedia.org/wiki/Lesley_Hazleton Access date 20 /8/2023,12a.m

[2] Hazleton , Lesley, After the Prophet, Anchor Books A Division of Random House , Inc. New York , 2009 , P 17

examine their background and related meanings. She wants to examine and test events from human actions, psychology, and many other aspects. We need to take an overview of his noble life, which is based on nerves, cultural assumptions, and precise theories.

In the second chapter, Lesley Hazleton writes about the early life of Prophet Muhammad, ﷺ, in a narrative style. She writes about the initial life and fostering period in detail and elaborates extensively on Abdul Muttalib's vow, and that how Allah saved Abdullah. In a society where the rights of orphans and widows are taken away, the Prophet found orphanhood. She dramatizes the life of Da'i Halima in a dramatic and narrative style, showing how the life of the desert is difficult and filled with challenges, but the qualities of honor, dignity, freedom, loyalty, cruelty, and hospitality, which were spread throughout the Hijaz, are mentioned. More so, the Bedouins were known for their honor, simplicity, bravery, fearlessness, and cruelty, just as the life of shepherds in Europe is filled with Roman prosperity, she compares the 20th century cowboys with Bedouins. Makkah was indebted to those Bedouins because they fulfilled their nutritional needs, besides, they used to bring daily life items such as horses, horse saddles, blankets, and milk from the desert life. The author portrays the desert life of Prophet Muhammad, ﷺ, in an exaggerated, Romanesque style that makes it difficult for the reader.

Based on thorough research, she presents the life events, childhood, Prophethood, Meccan, and Medinan life of Hazrat Muhammad (Peace Be Upon Him) in a chronological and varied manner, which is commendable.

Flaws of the Book:

The author tries to prove the blessed personality of Prophet Muhammad, ﷺ, as a burden on the family. She writes about his grandfather that he was very worried because of , how Muhammad ﷺ an orphan can be accepted. She further writes, So an old man was given the responsibility, while such a thing is not found in any history book.[3]

She also writes that"So far as she and the other wet nurses were concerned, this was just an infant nobody wanted. Not even his grandfather"[4]

Ibn e Ishaq writes that Abdul Muttalib loved the Prophet so much that when a carpet was laid in the shade of the Kaaba, which was only laid for Abdul Muttalib, no one dared to sit on that carpet in the presence or

[3] Hazleton , Lesley, After the Prophet,p-30

[4] Abid ,p30

absence of Abdul Muttalib, only the Prophet, ﷺ, not only sat on that carpet but also sat on his grandfather's back due to love. [5] Al-Tabaqat Ibn Saad states that when Abdul Muttalib went to sleep on the bed, no one could sit or sleep on his bed, but when he opened his eyes at night, he would come to his grandfather, and Muhammad ﷺ grandfather would say, "Let my son stay with me. it is. He appears to be a prince of wealth and empire." Abdul Muttalib used to admonish Amina repeatedly, saying, "Blessed, do not forget my son because he has been seen with the Banu Abdi Manaf and the Jews and Christians, he is expected to become a Prophet of this nation. [6]

" Abdul Muttalib does not eat without his grandson, and when the food is served, he says, "First, bring my son to me." Such a responsibility was placed on Abu Talib, and he advised him to take care of Muhammad PBUH, and Abu Talib carried out the supervision and protection of him [7] [8].

Kandhir bin Saeed R.A narrates from his father that before the acceptance of Islam during the era of ignorance (pre-Islamic period), when he reached Mecca for the purpose of Hajj, during Tawaf (circumambulation around the Kaaba), only one voice was echoing.

رد الی راکبی محمد اً----------یا رب رده واصطنع عندی یدا

"O Allah, return my rider Muhammad and bestow upon me the greatest of favors and blessings."

Upon inquiry, it was revealed that Abdul-Muttalib is saddened by the loss of his grandson, whom he sent in search of a missing camel because whenever he was sent on any endeavor, he would return successful. As time passed, Abdul-Muttalib became restless due to the prolonged absence. After some time, Muhammad ﷺ returned with the camel. Abdul-Muttalib embraced him with extreme love and said “Your separation has left me in anguish; I will never willingly separate you from me again”.[9]Similar incident happened When Prophet Muhammad (ﷺ) was brought back to Mecca by Halima, he went missing in the city. When he was found, Abdul-

[5] Ibn Hisham, Sirat-ul-Nabi (Translator: Maulana Abdul Jali Siddiqui) Sheikh Ghulam Ali and Sanzalmted Publishers, Lahore, Vol. 1, p. 114

[6] Ibn Saad, Allama Muhammad, Tabaqat Ibn Saad (Translator: Late Allama Abdullah Al-Amadi), Nafis Academy Urdu Bazaar, Karachi, Vol. 2, p. 135

[7] Abid, p.135

[8] Tabari, Abu Jafar Muhammad bin Jarir, Tarikh Tabari Tarikh Umm Walmluq (Translator: Syed Muhammad Ibrahim Nadwi), Nafees Academy Urdu Bazar, Karachi, S.N., Vol.2, pp. 160-166

[9] Hakim Neshapuri, Hakim Mustadrak, vol. 2, p. 603

Muttalib was informed, and he began lamenting at the House of Allah (Kaaba).[10]

The author presents the events of Shuq e Sadar in a distorted manner and also writes that two men open the belly ,and are stirring it up. Then he summoned the sakina, the spirit of the divine, which had the face of a white cat, and it was placed on my heart.[11] In biographies, nowhere is the mention of the cat's calmness after the incident of the Shaq e Sadar, nor is there any mention of scratching the belly. [12]

However, in the biography of the Prophet Muhammad, Idris Kandhlawi writes that when Hazrat Muhmmad ﷺ was with Halimah, Allah removed a black spot through angels that inclines humans towards sin, then washed his heart with snow, purifying it.[13] This incident is also mentioned with a summary by (Shuq e Sadar شق صدر) in Ibn Hisham's biography.[14] Abu Hurairah RA narrated that when he (Peace Be Upon Him) was ten years old, two men approached him, laid him down, split his chest, and brought a golden basin full of water. While Jibrael kept bringing water, and Mikail kept washing. One of them said, "Seal the chest." My chest was sealed without any pain, and the other said, "Remove jealousy and hatred from it." He then took out a clot of blood that was stuck in my heart and purified it.[15]

The author glorifies the greatness and blessings of the Prophet Muhammad (ﷺ). She writes about events that occurred before his birth, such as expressing doubts about the light on Abdullah's forehead. [16]Be it the basic biographical books or the modern research work, all of them contain stories about the events before the birth of Prophet Muhammad, the miracles of his childhood, and the stories of his youth.

whereas Ibn Ishaq's biography states that Ibn Abbas mentioned when Mutallib was taking his son for marriage, a Jewish woman, upon seeing his forehead, invited him to herself, and even offered wealth, but Abdul-Muttalib declined and married his son to Aminah. Upon returning, the

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[10] Ibn Hisham, Seerat Ibn Hisham, Vol 1, p. 115

[11] Hazleton , Lesley, After the Prophet ,P.42,43

[12] Ibn Ishaq, Muhammad bin Ishaq bin Yasar, Seerat Rasool (Translator: Rafiuddin Ishaq bin Muhammad Hamdani, Pirzada Allama Iqbal Ahmad Farooqi), Maktaba Nabwiyya, Ganj Bakhsh Road, Lahore, p. 146

[13] Idris Kandhalulvi, Muhammad, Sirat Mustafa, Maktaba Umar Farooq 491 / 4 Shah Faisal Colony Karachi 2013, Volume I, p. 77

[14] Seerat Ibn Hisham, Vol.1,p.111

[15] Abu Na'im, Dalil Nabiyah 166, Kunz al-Umal 35430

[16] Hazleton , Lesley, After the P.44

woman said, "By Allah, I am not an immoral woman; I saw the light of Prophethood on your forehead," and she offered her a marriage proposal.[17] This tradition is mentioned in Ibn Saad's work through three methods.[18]

The author writes that when Lady Halimah took the Prophet Muhammad ﷺ into her lap, blessings began to pour from every direction. It was necessary to do this in order to increase the qualities of the Holy Prophet. [19] Such stories, embellished and exaggerated, have been written in faith, which is entirely incorrect. However, after the arrival of the Prophet, Halimah Saadia's household indeed became filled with blessings, a fact verified by various biographies and historical books. All the foundational principles of the biography and all the fundamental books of history, as well as various authentic Hadiths, also corroborate these events. Whereas the author herself writes on page number 50 based on analogies, alleging that upon his arrival in Mecca, the Meccan boys used to mock his blessed dialect and mannerisms. This unsubstantiated claim, without any reference, is attributed to the Prophet ﷺ by the author, which is not supported even by weak narrations.[20],[21],[22],[23]

The author also writes about his grandfaher Abdul-Mutallib claiming ownership of the well of Zamzam to sacrifice his son if he finds it. She writes an even more irrational claim that when he PBUH returned from fostering with Halimah, Abdul-Muttalib feared that the old man could easily kill him just like he had almost sacrificed his father.

The author's research is entirely baseless that the purpose of the vow for obtaining the well of Zamzam was to sacrifice. Rather, the truth is that when Abdul-Muttalib saw in a dream that a certain spot was where the well of Zamzam was, and he should dig it, he prayed to Allah, saying if he had ten sons, he would sacrifice one of them. He then prayed if Allah gives him ten sons, he would sacrifice one, showing his willingness to fulfill the promise.[24],[25],[26]

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[17] Ibn Ishaq, Muhammad bin Ishaq bin Yasar, Seerat Rasool, p. 138

[18] Abi Naeem, Ahmad bin Abdullah al-Asbahani, Dalai al-Nabawiyah, Hyderabad, Daira Ma'rif 13 20, vol. 1, p. 38

[19] Hazleton , Lesley, After the Prophet,P.44

[20] Ibn Kathir, Imad al-Din, History of Ibn Kathir al-Badayah and Nahaya (Translator: Prof. Kokb Shadani) vol. 2, p. 172

[21] Ibn Hisham, Sirat al-Nabawiyah, vol. 1, p. 108

[22] Haythami Ali bin Abi Bakr, Majma al-Zawaid and Source of Benefits, Beirut al-Maarif, vol. 8, p. 22.

[23]Ibn Hisham, Seerat Ibn Hisham, Volume 1, p. 105

[24] Tabari, Abu Jafar Muhammad Bin Jarir, Tarikh Tabari, Volume 2, p. 23

When Muhammad ﷺ came under the guardianship of Abu Talib, the author critically portrays Abu Talib's views and thoughts, suggesting that accommodating him as an additional member must has been a challenge. It is implied humorously that he PBUH was treated as an employee, and during the journey to Syria, Abu Talib intentionally kept him away from himself because he and others perceived the Monk Bahira as a senile, idle person, engaging in imaginative conversations in the scorching desert. Hence, Abu Talib was not heeded their advice and sent him ahead, even for the task of herding camels. [27]

The author wants to reduce the position and status of the Prophet Muhammad ﷺ saying that he had become a source of laughter for Abu Talib and other people. It says that these stories have been written to raise the glory of the Holy Prophet .[28]

When Hazrat Muhammad ﷺ came under the nurturing embrace of Abu Talib, he was held dearer than his own children. It is also mentioned that Abu Talib held affection and respect for him, not only in childhood but also later in life. Once, during a famine in Mecca, when people requested Abu Talib to pray, he sought refuge with him against the walls of the Kaaba, and after a few moments, clouds gathered, and it rained heavily, to the extent that streams began flowing. Abu Talib recited poetry upon this event.[29],[30]When his status was recognized, Abu Talib invited dignitaries and prepared feasts in their honor. Love was so evident that he was always kept close, and even during business trips to Syria, Prophet Muhammad (PBUH) was taken along to impart wisdom. Moreover, upon the recommendation of Bahira (The monk), Abu Talib sent him back to Mecca.

The author writes that the impact of the stories and tales brought by the prophets would have deeply affected the Prophet Muhammad (PBUH) as a young boy, leaving a profound impression on him, even though he couldn't read or write. The author wants to convey that he was inspired by

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[25] Ibn Saad, Tabaqat Ibn Saad, vol.1, p.101

[26] Ibn Kathir, Imad al-Din, History of Ibn Kathir al-Badayah and Nahaya, Vol. 2, p. 151 to 153.

[27] Hazleton , Lesley, After the Proph ,P.70 to 73

[28] Abid.69

[29]Muhammad Idris Kandhalvi, Sirat al-Mustafa ﷺ, vol. 1, p. 82

[30] Imam Zarqani, Sharh Muahib Ladniyyah, (Translator: Muhammad Siddiq Hazarvi), Farid Book Stall 38, Urdu Bazar, Lahore, Vol. 1, p. 190

childhood experiences to narrate revelations and traditions. She also mentioned that when he traveled to Syria for trade, Damascus was the best place to acquire knowledge through scholarly gatherings, in which he participated. [31]However, this assertion is baseless and absurd, as the author attributes these ideas to Karen Armstrong, almost verbatim.

People of Mecca had already accepted the eloquence of the Quran and were inclined towards divine inspiration after hearing it. They had at least grasped the reality. However, Orientalists falsely accused Prophet Muhammad (PBUH) of dictating stories and then claiming them as divine revelations. This accusation couldn't be made even at the court of Najashi, nor by Sufyan, who, despite being sent to the Byzantine emperor before Islam, couldn't dare to accuse him falsely.[32]

If a thorough examination is conducted, it's evident that the style and expression of the Quran are fundamentally different from Hadith, which attests to the fact that the speaker of both discourses is distinct. The choice of words and the style are different from each other. If the Prophet Muhammad (PBUH) had fabricated the Quran, a challenge would have been posed during the era of prophecy, but no one could meet it then, nor can anyone meet it until the Day of Judgment.

One incident also confirms that the people of Mecca were not informed about prophecy and mission. When the Beloved Mustafa (ﷺ) claimed prophethood, the people of Quraysh sent Nasr bin Harith and Aqabah bin Abi Mu'ait to the Jewish scholars of Medina to inquire about what prophecy and mission entails. From this, it is inferred that the people of Mecca were not aware of prophecy and mission. The Jewish scholars, after hearing all the details, suggested a solution that would determine whether the claimant of prophecy in Mecca is a true prophet or a liar. They said to ask him three questions: First: What is the soul? Second: Who were the people of the Cave? Third: Who was Dhul-Qarnayn? When the people of Quraysh asked him these questions, he replied that I would inform them tomorrow, but due to Allah's will not to say "Insha'Allah," the series of revelation was disrupted. He endured this period with extreme anguish. It can be inferred from here that the Noble Prophet was not aware of all the previous circumstances and events of his prophecy. When the group of companions request him to inform us about these questions then, Allah, the

[31] Hazleton , Lesley, After the ,P.73,74

[32] Ibn Hisham, Sirat Ibn Hisham Volume 1, pp. 220-234.

Lord of Majesty, revealed Surah Yusuf, the authenticity of which prompted a group of Jews to embrace faith, saying, "The story in our scriptures has also been revealed in the same way."

وَ مَا كُنۡتَ تَتۡلُوۡا مِنۡ قَبۡلِهٖ مِنۡ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيۡنِكَ اِذًا لَّارۡتَابَ الۡمُبۡطِلُوۡنَ [33]

"And you did not read any scripture before it, nor did you write it with your right hand. Otherwise, [the followers of] falsehood would have had [cause for] doubt."

Destiny kept him away from formal education at every stage. However, even those learned individuals, knowledgeable and wise, were incapable of matching their discourse against him in knowledge. Among the suspended poems, Labid was such a poet that contemporary poets revered him, and his ode was hung as an honor in the Kaaba. Later, he embraced Islam and abandoned poetry. When asked why you do not recite poetry, his response was 'After the Quran,' what status do my verses hold in comparison to the eloquence and rhetoric of the Quran?[34]

Prophets were always granted miracles that confound or render their people powerless, prompting them to obey the prophets. When magic was prevalent, Moses was granted miracles like the staff and the luminous hand. When medicine reached its peak and surgical treatments began, Allah granted Jesus the miracle of curing leprosy and blindness. However, among the Arabs, eloquence and rhetoric were at their peak. Arab poets from all over the world gathered, but they couldn't fulfill any challenge posed by the Quran, neither with ten verses nor with a whole chapter. [35]In the Torah, in the Book of Deuteronomy, it is written: 'I will raise up for them a Prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.'

Regarding the temperament of Hazrat Aisha, the author engages in unethical discourse, claiming that she was of a volatile nature and not one to be easily pleased.[36] Hearing praise for another wife would upset her. In particular, she writes about Hazrat Ayesha's bad behavior about Hazrat Khadijah, and further writes that Hazrat Ayesha gave the opposite advice

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[33] Al Quran ; 29 : 48

[34] Abu Abdullah Hussain bin Ahmad al-Zuzuni, Sharh al-Maalqat al-Saba, published by: Dar Ahyaya al-Tarath al-Arabi, Beirut, Lebanon, 2002, p. 155

[35] Hazleton, Lesley, The First Muslims, P.294

[36] Abid

to Hazrat Rayhanah, due to which both of them got divorced, [37] and even tries to prove her hadiths weak. [38]

Hazrat Aisha, may Allah be pleased with her, speaks about Hazrat Khadijah, may Allah be pleased with her, saying, "Allah had granted His Messenger the knowledge that she was destined for a sorrowless paradise. Because Holy Muhammad (ﷺ) always made sacrifices in the name of Hazrat Khadijah, sending her meat and gifts to her sisters and friends. The writer narrates Hazrat Aisha's saying that remembering her fills me with no jealousy towards any other wife as much as it does towards Hazrat Khadijah.

Further, she writes about Riḥānah, stating that Aisha taught her to seek refuge in Allah from the Prophet (ﷺ), indicating that the author draws it from specific ideological sources.Regarding the incident with Sufyan, when he (ﷺ) chose seclusion and instructed her to be handed over to her, she retorted, "How can a princess submit herself to the authority of her subjects?" Then Muhammad (ﷺ) wanted to put his hand on her head to soothe her, to which she responded by seeking refuge in Allah from you. Muhammad (ﷺ) then exclaimed, "She sought refuge with great dignity. Hence, He should bring her out." [39]

It is incorrect to attribute this incident to Hazrat Aisha, as she did not teach this woman. Instead, it is mentioned in Sahih al-Bukhari that this woman did not recognize the Prophet (ﷺ), which led to his denial. Later, when she realized, she became extremely regretful. Hazrat Aisha herself narrated the unfortunate incident of the woman who denied the Prophet (ﷺ).

Hazrat Aisha R.A held noble thoughts about her co-wives. She expressed admiration for Hazrat Saudah R.A, saying 'she wished her character matched her own.'[40] They often consulted each other in domestic matters.[41] She remarked about Hazrat Safiyyah R.A that 'she had never seen a woman better at cooking than her in her life.' About Hazrat Zainab bint Jahsh R.A, she said that she never found anyone better than her in religious matters, and she was a source of blessing for her people because her knowledge brought blessings to her nation. Hamnah bint Jahsh R.A, her sister, was involved in the incident of Ifk, yet Juwayriyah's remarks about

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[37] Abid ,P.274
[38] Abid, p.276
[39] Adrees Faroqi,Afifa e Kainat,Dar Al.Salam, P.42 to 44
[40] Sahih Muslim, Katha al-Za'ah, Chapter Juzbathanun Tha Lazar Tha H: 47/1463
[41] Sahih al-Bukhari, Kitab al-Haba, Chapter Hiba al-Mara for non-marital wives, H: 2593-5212

Aisha indicate, "I found nothing but goodness in them.[42]" Even Hazrat Maymunah R.A was a God-fearing woman, uniting family ties.[43] Both Hazrat Hafsah and Hazrat Aisha remained in agreement for eight years, always sharing opinions and moods.[44]

The author writes in Ifq's account of the incident that Hazrat Safwan brought Hazrat Aisha R.A to Madina, while the truth is that she was accompanied by Hazrat Muhammad (PBUH) in a caravan.[45]In the book of Sahih Muslim, there is a long hadith that "He made me sit on a camel and took it off, and then I hid it, until when the people got down in the middle of the day, exhausted, So after that we arrived there .[46]

The author's portrayal of the incident of Ifk is misguided, as Hazrat Safwan brought Hazrat Aisha during the journey, back to the Messenger of Allah ﷺ from Makkah and not to the mosque in Madinah. It led to people spreading rumors and starting slanderous conversations. The author, mimicking Sir William Muir, attempts to distort this incident. Such a narrative is not found in hadith or seerah books. [47] Conversely, Salman Nadwi wrote in Seerah of Aisha that Safwan found the army within a few hours, and the incident did not happen in Madinah.[48]

The confirmation of these events is found in the books of Ibn Hisham, Ibn Saad, Ibn Abd al-Barr, Ibn Athir, Dhahabi, Ibn Kathir, Ibn Hajar, and many others.

The author claims that Hazrat Aisha's age believed to be nine years at the time of marriage and her age at the time of consummation to be twelve years.[49] Ibn Hisham writes that her age at the time of marriage to be seven years and she was consummated at the age of nine.[50],[51] Hazrat Aisha herself narrates that at the time of marriage, she was six years old and at the time of consummation, she was twelve years old.[52]

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[42] Sahih Bukhari, Kitab Al-Maghazi, Chapter Hadith Al-Afq, H 4141
[43] Mustadrak Hakim 4/32
[44] Sahih al-Bukhari, Kitab al-Haba, Chapter Man Ahdi Ali Sahiba, AH 2581.
[45] Hazleton, Lesley, The First Muslims, P.183
[46] Sahih Bukhari, Kitab Al-Maghazi, Chapter Hadith Al-Afq, H 4141
[47] Salman Nadvi, Syed, Sirat Aisha, Darulagh Publisher, Lahore, 2010, pp. 85-93.
[48] Idris Farooqi, Moulama Muhammad, Afifah Kainat Syeda Aisha, Muslim Publications, Gujranwala, p. 45
[49] Hazleton, Lesley, The First Muslims ,P.215
[50] Ibn Hisham, Sirat Ibn Hisham, Volume 2, p. 420
[51] Imam al-Bukhari, Sahih Al-Bukhari, H. 3896, Vol. 1, p. 686
[52] Abid, Vol. 2, p. 277, p. 5133

The author further writes that Hazrat Aisha reacted strongly to the command of wearing the veil.[53] although this seems to be her own fabrication, as she was known for her modesty and accepted other commands like the veil without hesitation. It is evident from the incident that Hazrat [Prophet's name] said, "I saw her before the command of the veil," indicating that they never appeared without a veil after the command.

The author discusses the concept of veiling at one point, attributing it solely to the distinguished wives of the Prophet (ﷺ). However, this is entirely a misconception. The command of veiling applies to all Muslim women according to the Quran and Hadith.[54],[55]

"اَيُّهَا النَّبِیُّ قُلْ لِّاَزْوَاجِكَ وَ بَنٰتِكَ وَ نِسَآءِ الْمُؤْمِنِیْنَ یُدْنِیْنَ عَلَیْهِنَّ مِنْ جَلَابِیْبِهِنَّ-ذٰلِكَ اَدْنٰۤى اَنْ یُّعْرَفْنَ فَلَا یُؤْذَیْنَ-وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا

O Prophet ! Tell Thy wives and daughters, And the believing women, That they should cast Their outer garments over Their persons (when abroad) : That is most convenient, That they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful..[56]

In this verse of the Holy Quran, Prophet Muhammad (ﷺ) is addressing the pure wives of the Prophet and the believing women in a manner that they should draw their cloaks over themselves. Apart from this, there are numerous instances in the Quran and Hadith where the rules of modesty are generally found. [57],[58],[59],[60]

The author herself is Jewish that's why she appears to support the unjust Jews in the incidents of Banu Qainuqa, Banu Nuzair and Banu Qurayza, she was wrongly supported by their deportation. She starts by writing

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[53] Hazleton, Lesley, The First Muslims , P.367

[54] Hazleton, Lesley, The First Muslims, P.366

[55] Abid p.260

[56] Al-Qur'an ,al-Ahzab: 59

[57] Maulana Syed Abul-Ala Maududi, Tafsir Tafih al-Qur'an, Idara Tarjaman al-Qur'an, Surah S, verse 32, p. 333. Maulana Idris Kandahlvi, Tafsir Maarif al-Qur'an, Volume 6, Maktabat al-Maarif Dar Uloom Hussainiya, Shahdadpur, Pakistan, 1422, p. 257.

[58] Tafsir Tafih al-Qur'an, Volume III, Surah Al-Nur, verse 33, p. 403; Tafsir Tafih al-Qur'an, Volume IV, Surah Al-Ahzab, verse 32, p. 89; Nafs Masdar, Surah Al-Ahzab, verse 33, p. 90; Commentary on Understanding the Qur'an, Volume IV, Surah Al-Ahzab, verse 53, pp. 119-120.

[59] Hafiz Ibn Hajar Asqalani, Fath al-Bari, Kitab al-Tafseer, Chapter،قوله ولو اذ سمعتموه قلتم , hadith number 4750; Sunan al-Tirmidhi, Kitab al-Raha, Chapter 18, Hadith No. 1173.

[60] Seerat al-Nabi ﷺ, Volume 1, p. 379; The biography of Mustafa, p. 134

about Abdullah bin Ubayy's weakened influence, and how he began to align with the Jews to strengthen his position. For this purpose, he stood against the punishment given to Banu Qainuqa by the Prophet, even going so far as to grab the Prophet's collar. She also mentions the false accusation against Banu Qainuqa that they pulled a woman's cloak, even though veiling was not obligatory at that time. [61]The books of biography clearly mention their betrayals. The author who is presenting something as evidence is actually presenting evidence against herself, because Abdullah bin Ubai supported reducing the punishment of the Jews' crime. If they had not committed the crime, Abdullah bin Ubai would not have agreed to grant them amnesty. Regarding the issue of the veil, the author's argument is undoubtedly that at that time the veil was not obligatory, but among the Arabs, not only women but also men would go out wearing a large garment or cloak, similar to how the turban is given importance in Pakistani culture. In this way, the attire of both men and women was considered a symbol of dignity and honor, which hung down to their feet. If anyone pulled it, it would be considered a sign of disrespect. This same issue arose when a Jew in the market pulled the cloak of a Muslim woman, causing her embarrassment, and the Jews started laughing. When this news reached Prophet Muhammad, peace be upon him, he ordered retaliation. [62]Abdullah bin Ubai was an ally of the Jews; he requested from him (Peace Be Upon Him) to expel them. It is proven from the words of the common masters of Seerah that the Messenger ﷺ intended to kill them. They were compelled by Abdullah bin Ubai' insistence, but this incident is not confirmed in Sunan Abi Dawood.[63]Ibn Hisham has titled this in his book as " كَانُوا أَوَّلَ مَنْ نَقَضَ الْعَهْدِ," meaning "They were the first of the Jews to break the covenant of peace." Then they narrate the account of Ibn Ishaq:

"أَن بَنِي قَيْنُقَاعَ كَانُوا أَوَّلَ يَهُودَ نَقَضُوا مَا بَيْنَهُمْ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَحَارَبُوا فِيمَا بَيْنَ بَدْرٍ وَأَحدٍ"[64]

Means Banu Qainuqa were the first Jews to breach the agreement between them and the Messenger of Allah, and they fought with Muslims between Badr and Uhud. Prophet Muhammad ﷺand the Muslims besieged them

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[61] Hazlatton, Leslie, Was Fasat Muslim, p 189

[62] Abdul Mustafa Azmi, Sirat-e-Mustafa, Publisher of Al-Madinah Bab Al-Madinah, Karachi, page 245

[63] Seerat al-Nabi ﷺ, Volume 1, p. 379; The biography of Mustafa, p. 134

[64] Ibn Hisham, Seerah al-Nabawiyyah, vol. 3, p. 6

and eventually expelled them after the Battle of Badr. All these details are available in the Hadith and Seerah books. In the famous book of Seerah, "Al-Bidayah wa'n-Nihayah," the incident of Banu Qainuqa is narrated such that the Prophet gathered the Jews in a market and said to them, "O assembly of Jews! Fear Allah's punishment as the Quraysh faced it." He informed them that he was a sent prophet and this fact was written in their books. Allah had taken a covenant from them. Upon hearing this, they replied, "O Muhammad! You

think of us like your own people, weak and inexperienced. This delusion has misled . We have faced people who were ignorant of the art of warfare, but now you have encountered us. Listen! By Allah! If we are given a chance, it will become apparent that we are warriors."[65],[66]

The author doubts and hesitates about the incident involving Banu Nadir, wondering how the Jews could drop such a heavy stone on Prophet Muhammad (ﷺ). She deems it implausible and writes that the story is fabricated. [67]

Before the Battle of Badr, the Quraysh of Mecca allied with Abdullah bin Ubai, who was a Jew's ally, and later maintained correspondence with the Jews, as recorded in Sunan Abu Dawood. After the Battle of Badr, the Quraysh wrote a letter to the Jews stating that they had arms and strongholds and that they should fight alongside them against Muhammad (ﷺ), threatening that if they did not, they would face dire consequences and their women would be humiliated. [68]Ibn Hisham mentions in his Seerah that how the Jews conspired to drop stones on the Prophet (ﷺ) from the wall.[69]

Two Jews who later embraced Islam, one named Abu Sa'd bin Wahb and the other named Umayr bin Amir, were involved in the conspiracy to drop stones on the Prophet (ﷺ). Later, whenever they appeared before the Prophet (ﷺ), he would say to them, "O Umayr! saw what your uncle wanted to do to me." Upon this, Umayr would feel immense remorse.[70]

In addition, if the author believes Ibn Ishaq and Tabari as her source, then in these books there is an incident that was written in disguise, the incident

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[65] Ibn Katheer, Al-Badaiya Wal-Nahiya, Vol. 4 p. 4

[66]Ibn Sa'd, Al-Tabaqaat al-Kubara, vol. 2, p. 29

[67] Hazleton , Lesley , The First Muslim , P 210

[68] Abu Dawood, Salman bin Ash'ath, Sunan Abi Dawood, Tahqiq; Muhammad Muhyiddin Abd al-Hamid Dar al-Fikr, Beirut, Lebanon, Volume II, Page 171, H 3004

[69] Ibn Hisham, Al-Sira al-Nabawiyyah, vol. 3, p. 114

[70] Muhammad Ibn Ishaq, Biography of the Holy Prophet by Ibn Ishaq, p. 524

of poisoning of a Jewish woman on him after he returned from Khyber, due to which the Holy Prophet PBUH continued to feel pain until the last days of her life.

On the contrary, the author writes that the reason for the death of the Holy Prophet was the wound that he received in Badr[71] and sometimes she wrote the reason for frequent visits to Baqiyyah in the last days of his life.[72]

The author's research is confined to just a few books, and even from those, she selectively picks points that suits her narrative. However, this incident is mentioned in multiple places in Sirat Ibn Ishaq[73], Ibn Hisham[74], and Sahih al-Bukhari[75], about how a Jewish woman poisoned him. Muhammad ﷺ used to mention during his illness that it was the same poison he tasted in Khaybar.[76] ,[77]

The author writes that the Jews participated in digging the trench but did not participate in the defense because they were settled quite far, several kilometers to the South of the trench. She further writes that all the inhabitants of Medina, including women and children, were assigned the task of digging this trench, and regarding the Companions, she writes that they were not pleased with his success in this endeavor because they had to endure many hardships. She writes that the Banu Qurayzah were helpless and easy targets for the hypocrites.

She writes about the slain of Banu Qurayzah that they were unjustly killed, and the blame for this night of blood is attributed to Muhammad (PBUH) because no decision could be made without his approval. She tries in every way to prove the innocence of the Jews.[78]

Fairly and moderately, she acknowledges that she is presenting evidence from the book of Ibn Ishaq, but she appears to try to conceal all the conspiracies and betrayals of the Jews, which Ibn Ishaq openly stated in his book. The Jews of Banu Nadir went to the Quraysh and claimed that their religion was better than the religion of Muhammad ﷺ, and thereafter, the Jews formed an alliance with the tribe of Ghatfaan and the Quraysh and

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[71] Hazleton, Lesley, The First Muslims,p.p 377,277

[72] Imam Bukhari, Al-Jama'i al-Sahih, H 5777, Vol. 2, p. 382

[73] Muhammad Ibn Ishaq, Biography of the Holy Prophet by Ibn Ishaq, p. 522

[74] Ibn Hisham, Al-Sirat al-Nabawiyyah, p. 3, p. 223

[75] Imam al-Bukhari, Al-Jami al-Sahih, H 5777, vol. 2 p

[76] Imam al-Bukhari, Al-Jami al-Sahih, H. 4428, Vol. 2, p. 119

[77] Ibn Katheer, Al-Badayah Wal-Nahiyah, Vol. 5, p. 224

[78] Hazlaton, Leslie, Was Fasat Muslim, P (231 to 236)

decided to attack Medina. Their cunning schemes were exposed by the Quran.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتَابِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا [79]

When Medina was besieged, Huyayy ibn Akhtab, who was the leader of the Banu Quraiza tribe, was persuaded by his allies to break his covenant with the Muslims and join forces against them. Prophet sent a group of companions to verify this, then you dispatched Sa'd ibn Mu'adh and Sa'd ibn Ubadah, the chiefs of the Ansar, to negotiate with the Jews. However, they had already violated their agreement, and their treachery was exposed as mentioned in verse 13 of Surah Al-Ahzab.

وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۛ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ۞

Behold ! A party among them Said : " Ye men of Yathrib ! Ye cannot stand (the attack) ! Therefore go back ! " And a band of them Ask for leave of the Prophet, Saying, " Truly our houses Are bare and exposed," though They were not exposed : They intended nothing but To run away. [80]

"The Jews want to find excuses to sit back or flee from the struggle due to the openness or insecurity of their homes. The author's assertion that the Jews were involved in digging the trench is baseless because it was the Muslims who dug it, as evidenced by Quran.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ۗ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللّٰهَ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۞ [81]

This verse proves that the believers, i.e., those who participated in social activities, were the ones who had faith. If they were to leave without permission, Prophet Muhammad PBUH has instructed to seek forgiveness for them, and forgiveness was sought for the Muslims, not the Jews.

The author erroneously claims that the Battle of the Trench was an easy target for the hypocrites, whereas the reality is the opposite. [82] Such a thing is not found anywhere in Sirat Ibn Ishaq and Sirat Ibn Hisham. The Prophet ﷺ started digging a trench with three thousand companions. The women

[79] Quran 24:51
[80] Al Quran 33:13
[81] Al Quran 33:62
[82] Hazleton, Lesley, The First Muslims, P.310n

were sent to the safe forts of the city.[83]There is ample evidence for this in many hadiths, indicating that he was not merely ordering slaves to dig but were personally involved along with his companions.[84],[85]

The author's assertion that the Banu Qurayza hypocrites were an easy target is entirely false. Contrary to this, among the Muslims, there was unity, and it was under his leadership that this matter was postponed until after the Battle of the Trench. The Jews are generally a cowardly people, but contrary to this, the Jews of Medina were brave and courageous. A historian, Ya'qubi, has clearly stated that the Qurayza and Nadir were originally Arab tribes who became Jews, hence signs of bravery were found in their blood.[86]

After presenting all historical facts, the author ultimately blames Prophet Muhammad PBUH , for a decision that was apparently made independently without consulting any close advisors. This is unjust since he did not personally make the decision, but at least his will was involved, and the massacre must have occurred under his supervision.[87]So, the author is indirectly trying to blame him for the massacre. Through Mikaalvi, she further strengthens her argument, stating Mikaalvi's arguments that sometimes, in certain situations, those in power must resort to using it, but forgiving is preferable for a great leader. Finally, she returns to what lies within her narrative, comparing the events to contemporary times, alleging that the misuse of power then is still happening today, as somewhere in the current era, efforts are being made by her to justify the injustices against Muslims but then retracting them.

All these points are answered within her own book, as appointing Sa'd bin Mu'adh as the judge, was the decision of the Banu Qurayza themselves. Sa'd's decision was not based on personal whims but was derived from the Torah, specifically from the Book of Exceptions, Chapter of the Siege, verse ten.[88]

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[83] Shibli Naumani,Seerat al-Nabi, Vol. 1, p. 384 to 96 3; Idris Kandhalvi,Seerat Mustafa, vol. II, p 246

[84] Imam Bukhari, Al-Jama'i al-Sahih, Volume 105, AH 2834

[85] Abid , AH 2835

[86] Idris Kandhalvi,Seerat Mustafa,vol.1,p.276

[87] Hazleton, Lesley, The First Muslims, P. 317 to 319

[88] Shibli Nomani, Sirat al-Nabi, vol. 1, p. 276

The author makes a ridiculous assertion that no rational person would accept. She likens the migration of Muslims from Mecca to Medina like the Jewish migration to Palestine. [89]

If one studies the history books, it becomes evident that Prophet Muhammad PBUH did not personally decide to migrate to Medina in the prevailing circumstances and events but rather went there at the invitation of the people of Medina. In the Second Pledge of Aqaba, Ows and Khazraj pledged to protect Prophet PBUH, stating that if you came to our city, we would protect you, and you left your city for ours.[90],[91],[92],[93]Muhammad ﷺ and his companions migrated due to their sincere invitation, and the Ansar fulfilled their promise even at the risk of their lives. If we consider the author's narrative to some extent, it is correct that both had to leave their homes due to the injustices of their opponents. Prophet Muhammad and his companions left Mecca not only because of the injustices of the polytheists but also because the opposition was intensifying. However, within a brief period, when he returned as a conqueror, he corrected the affairs of Mecca within a short period, going to the extent of correcting the arrangements of Mecca after returning from the siege of Ta'if, and during the distribution of the spoils of war, when distributing the spoils among all non Muslims, the Ansar felt a bit uneasy. Then he gathered them in a tent and asked, 'Did something bother you, O Ansar?' After that, when they started crying, he asked them to remove from their hearts what they were feeling. Prophet answers that Wealth is a trivial matter. Look, let these people take the spoils, and you take me. After that, the Ansar started crying over their mistake. After that, he immediately performed Umrah from Jiranah and returned to Medina with the Ansar.[94],[95],[96] It is evident from here that the author's claim is entirely baseless that He PBUH seized someone else's land, where he lived, where his ancestors, like Prophet Ibraham, resided, and he referred to that place as the Beloved, whereas the arrival of the Israelies in Palestine after centuries and their occupation of the land seem entirely different. He never seized anyone's land, as He stated that if

[89] Hazleton, Lesley, The First Muslims, P. P.225 to 226
[90] Ibn Sa'd, Tabaqat Ibn Sa'd, Vol. 1, p. 51
[91] Shibli Nomani, Sirat al-Mustafa ﷺ, Maktaba Umar Farooq, Vol. 1, pp. 197-202
[92] Safi-ur-Rahman Mubarakpuri, Al-Rahiq Al-Makhtoum, Lahore, S.N., p. 13
[93] Ibn Hisham, Sirat al-Nabi, Vol. I, p. 361
[94] Ibn Hisham, Sirat Ibn Hisham, Volume 2, pp. 275-282
[95] Ibn Saad, Tabaqat Ibn Saad, Volume 1, pp. 256 to 365
[96] Tabari, Tarikh Tabari, Volume 2, pp. 300 to 330

anyone seizes the land of a non-Muslim, I will stand against him on the Day of Judgment. 'Beware! Who has oppressed a non-Muslim? I will fight for his right on the Day of Judgment unless he is satisfied with his heart.'"[97] [98] [99]The author attempts to compare these two events on the basis of foundation. The author seems to lean towards Judaism, casting doubt on the books she considers as sources for its own meaning.

The author writes that during the Battle of Uhud, Prophet Muhammad (ﷺ) was hit by a rock thrown by Ma'afir which went through his cheek, his upper lip was split, the bone of his nose was broken, and he received a deep wound on his forehead.[100] . On the 9th of Dhu al-Hijjah, he could not go for Umrah because he was unable to join due to the pain of Uhud's wound.[101]Writes more ,after the injury at Uhud, the Prophet experienced headaches and migraines for the rest of his life, or so it is claimed.[102]However, the reality is the opposite.

Ibn Hasham and Ibn Ishaq state that Utbah ibn Abi Waqqas threw a stone at the honorable face of the Messenger of Allah (ﷺ), causing four of his front teeth to be martyred, his lip to be wounded, and his blessed face to be bloodied.[103] But it is not written anywhere that these wounds became the cause of perpetual headaches for him. Similarly, Tabari writes that Ibn Qumiyyah al-Harthi, the son of Banu al-Harith ibn 'Abd al-Muttalib, approached the Prophet and threw a stone which broke his nose, and his face was covered in blood. [104]However, neither Tabari nor Ibn Ishaq's Sirah mentions that these wounds became a lifelong affliction for the Prophet. Apart from this, the saying of Abu Hurairah proves that the poison given by a Jewish woman on the occasion of Khyber had an effect.[105]

Further, the author attempts to distort the meeting between Prophet Muhammad (ﷺ) and Abu Sufyan before the conquest of Mecca by suggesting that arrangements had already been made before their

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[97] Abu Dawud, Al-Sunan, Kitab al-Kharaj walfi wal-e-Imara, Chapter والفي والإمارة، باب في تعشير اهل الذمه إذا اختلفوا بالتجارات, 3: 170, Number: 3052

[98] Bayhaqi, Al-Sunan Al-Kabri, 9: 205, Amount: 18511

[99] Munzari, al-Turghib wa al-Tarhib, 4: 7, number: 4558

[100] Hazleton, Lesley, The First Muslims, P.377

[101] Abid,p.277

[102] Abid,p.280

[103] Ibn Hisham, Sirat Ibn Hisham, vol. 2, p. 93

[104] Tabari, Abu Jafar Muhammad Bin Jarir, Tarikh Tabari, Vol. 2, p. 158

[105] Imam al-Bukhari, Al-Jami al-Bukhari, AH 5777, p.382

arrival.[106]However, the reality is quite the opposite. When he were entering Mecca with an army of 10,000, Abbas ibn Abdul Muttalib rode ahead on his white mule to meet Abu Sufyan at the location of Arak. He informed him that a very large army was coming with him. Abu Sufyan's meeting with Him was not part of a conspiracy; rather, Abu Sufyan was concerned for his own safety because Umar R.Awas following Abu Sufyan, and Abbas R.A intervened to save him.[107],[108]

The author writes that after the conquest of Mecca, Prophet Muhammad (ﷺ) stayed for 15 days, but it is known from research that he stayed for more than 15 days. [109]

After the conquest of Makkah, the Prophet ﷺ appointed Attab bin Asayd as the ruler of Makkah and Mu'adh bin Jabal at his service and ordered him to give Islamic teachings.[110]There is a difference of opinion as to how many days he stayed in Makkah .According to Abu Dawood's narration,he stayed in Mecca for 17 days, according to Tirmidhi's narration, he stayed for 18 days, and according to Imam Bukhari's narration from Abdullah bin Abbas, he stayed for 19 days. If these three are compared, Abu Dawood does not count the days of arrival and departure from Mecca, so he writes 17 days. But Imam Tirmidhi counts the day of arrival but not the day of departure, while Imam Bukhari counts both the day of arrival and the day of departure.[111]The actual date of the conquest of Mecca is another point of contention. According to Imam Bahiqi, it happened on the 13th of Ramadan, while Imam Muslim writes it as the 16th of Ramadan, and Imam Ahmad states it as the 18th of Ramadan. Some reports also mention the 17th and 18th of Ramadan, but according to Muhammad ibn Ishaq's narration from authentic sources, it occurred on the 20th of Ramadan in the year 8 Hijri.[112]

After the demise of Prophet Muhammad ﷺ, the reason for delaying his burial is attributed to the fact that there were ongoing discussions among the companions regarding succession, which caused a delay of three

[106] Hazleton, Lesley, The First Muslims, P.332
[107] Tabari, Abu Jafar Muhammad Bin Jarir, Tarikh Tabari,Vol.2,p.300 to303
[108] Ibn Hisham, Sirat Ibn Hisham, vol. 2, p. 269
[109] Hazleton, Lesley, The First Muslims, P.358
[110] Madaraj al-Nubut, Type III, Chapter VIII, Volume 2, pp. 324, 325; Al-Mawahib al-Diniya and Sharh al-Zurqani, Chapter Ghazwa Hunain, Volume 3, pp. 498-499.
[111]Al-Mawahib al-Diniya and Sharh al-Zurqani, Chapter Ghazwat al-Fath al-Azam, Volume 3, pp. 485-486.
[112] Abid,pp. 396-397.

days.[113]His demise occurred on a Monday evening, and Abu Bakr was informed that the Ansar were gathering in the Saqifah to decide on succession. Abu bakker R.A and Umar R.A went there, resolved the matter of succession, and returned. The following days were spent in preparations for his funeral, during which various groups recited prayers and blessings upon him. That night, he was laid to rest in the grave. This means that matters of succession were discussed only from noon to evening on the first day.[114],[115],[116]

Regarding the Battle of Badr, it is recorded that the Muslims numbered 310, while the disbelievers numbered 1000, of which 300 retreated, the Quraysh making the task easier for Muhammadﷺ.[117] However, there is no evidence to support these numbers; in fact, the Muslims may have been more than 310, and none of the opponents retreated.[118]

The author has written the story similar to Qirtas[119] Shah Maslak. While the fact is that in his ladt days, when Hazrat Muhammad (PBUH) said, "Bring pen and paper, I will write such a thing that you will not go astray.", Umar objected, citing your severe illness. He said that the Quran was sufficient for them. After this incident, you lived for four more days. If it had been your intention to dictate the succession of Ali, you would have done so.[120],[121],[122]

It is contrary to reality to describe the reason of Hazrat Muhammad's Ela(ایلا)[123] from his wives to Maria Qubtiya,[124],[125] Ghadeer Khum,[126] while

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[113] Hazleton , Lesley , The First Muslim, P.399
[114] Safi al-Rahman, al-Raheeq al-Makhtoum, 628 to 632
[115] Idris Kandhalvi, Seerat al-Mustafa, 58-72
[116] Ibn Hisham, Sirat Ibn Hisham, Volume 2, pp. 431-439
[117] Hazleton, Leslie, The First Muslim, p. 180
[118] Ibn Katheer, Al-Badayah and Nahaya, Vol. 3, pp. 394 to 397
[119] Hazleton , Lesley , The First Muslim , P 288,289,294
[120] Maududi, Sirat Sarwar Alam ﷺ, Institute of Interpreters of the Qur'an, Lahore, Vol. 3, pp. 354, 355.
[121] Bukhari, Sahih al-Bukhari, vol.2, p.1071; Imam Qastalani, vol. 10, p. 260
[122] Ibn Hajar, Fath al-Bari, Vol. 1, p. 177
[123] Hazleton, Lesley, The First Muslims, P.272-26
[124] Al Quran 28:29
[125] Maududi, Abu Al-Ala, Understanding the Qur'an, School of Building Humanity, Lahore, Pakistan, 1981, Vol. 4, p 84.
[126] Hazleton, Lesley, The First Muslims, p 285

its veracity is present in the books of hadith and biography.[127]It also misrepresents the incident of Gharaniq.[128] She use nine times the word of satanic verses.[129]These events have been described openly in the books of Quran, Hadith and Sirat.[130] ,[131],[132]

The writer also describes how upon his demise, both men and women began to lament, beating their faces, chests, and foreheads with their hands until they bled, and throwing dust on their heads.[133]This exaggerated account is derived from unreliable sources, as such extreme actions are not found in authentic biographies.[134]Instead, the companions followed your guidance, as harsh words are used in hadiths for those who wail excessively.[135] ,[136]

Like other Orientalists, Lesley Hazleton has also used this possibility and has made a sinister attempt to present the biography of Muhammad in the imaginative style of Probably, Must have, Might, Might be. Words like these have been used. However, no aspect of Muhammad's biography is based on doubt and probability. There is a model for the humanity of the world living in the entire life of the Prophet. The author has sown misunderstandings by denying the eternal truths and has tried to tarnish the pure face of Prophethood with her materialistic and psychological way of thinking.

Recommendation:

* Today, it is essential for the youth of the Muslim community to study the biographies and achievements of their elders. Additionally, they should cross over into English, German, French, and Italian languages to write books that can clarify misconceptions in the minds of Western communities.

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[127]Al-Nasa'i, Abu Abd al-Rahman Ahmad bin Shoaib, Sunan al-Nasa'i al-Kubri, Research: Dr. Abdul Ghaffar, Seyyed Kasrawi Hasan, Dar al-Kitab Al-Ilamiya, Beirut, Lebanon, 1411 AH, Vol. 5, p. 134, H. 8478; Al-Tirmidhi, Vol. 5, p. 296, H. 3797

[128] Hazleton, Lesley, The First Muslims, p 132

[129] Abid p 172-179

[130] Zahri, Zia al-Nabi, vol. 6, pp. 609 to 628

[131] Al-Bukhari, Sahih al-Bukhari, H. 3853, Vol. 1, p. 678

[132] https://alqamarjournal.com/index.php/alqamar/article/view/1112 , 3.5.2024, 3:50 p.m.

[133] Hazleton, Lesley, The First Muslims, p 294

[134] Ibn Hisham, Sirat Ibn Hisham, Vol. 2, p. 431

[135] Imam Bukhari, Sahih al-Bukhari, Kitab Al-Janaiz, Hadith No. 1294

[136] Imam Muslim, Sahih al-Muslim, Kitab al-Iman, H. 285

* It is necessary in the present era to critically evaluate Orientalist literature. This should be done based on research and scientific principles, not only critiquing Orientalist works but also examining the writings of Eastern scholars who have adopted Western modes of thinking. Their exaggerated expressions and deceit should be exposed to the public.
* In the present era, restrictions should be imposed on any propaganda against Islam and the Prophet Muhammad (peace be upon him) through writing, speech, or social media. Instead of bias, study each other's literature on the basis of research foundations.
* The government should encourage Islamic scholars by providing funds so that they can have access to major libraries around the world, facilitating their research.